



# How to Get Ready For 'Eid

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In the name of Allah, The Most Gracious, The Most Merciful





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Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
and have not been comprehensively checked  
by a teacher.

If you find any errors or corrections that need  
to be made, kindly inform us via our email  
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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**

# Preparing For 'Eid

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*Chapter One*

During the month of Ramadan, Muslims fast during the day and pray fervently at night, seeking forgiveness and mercy from Allah. As the month draws to a close, they earnestly beseech Allah to accept their efforts and to increase them in obedience to Him.

In this course, our focus is on the occasion that signifies the end of Ramadan: 'Eid. This celebration marks the conclusion of this blessed month.

# “ 'Eid occurs three times in the Islamic calendar : ”

1 'Eid al-Isbū'i - عيد الأسبوعي

2 'Eid al-Fitr - عيد الفطر

3 'Eid al-Adha - عيد الأضحى

The word “Eid” comes from the root word عَادَ which, in essence, refers to something that comes back and is recurring. 'Eid is a day which returns every year or even every week - it is a day of joy and blessings for the Muslims.

Let us look at each of these three days in detail:

## 1 'Eid al-Isbū'i - عيد الأسبوعي

'Eid al-Isbū'i occurs weekly on the day of Jumu'ah. We have previously discussed how to prepare for Jumu'ah in a separate self-development course.

## 2 'Eid al-Fitr - عيد الفطر

Eid al-Fitr signifies the conclusion of the month of Ramadan, dedicated to worshipping Allah ﷻ.

During this occasion, Muslims all over the world celebrate the profound blessing of devoting the entire month to the worship of their Lord ﷻ. It is a day filled with deep gratitude and glorification of Allah ﷻ, as believers reflect on and praise Him for guiding them to engage in acts of worship.

The Prophet ﷺ said in a hadith:

1

وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ وَذَلِكَ كُلَّ لَيْلَةٍ

**Allah has those He saves from the Hellfire, and that is during every night.**

Sunan al-Tirmidhī 682

3

'Eid al-Adha - عيد الأضحى

'Eid al-Adha follows a period of devotion to Allah ﷻ, particularly after the Hajj season, the fifth pillar of Islam. Hajj entails visiting the Masjid al-Haram and fulfilling various religious obligations.

The 10 days of Dhul-Hijjah are revered as the best days of the year, during which Muslims come together to engage in acts of worship. On the tenth day comes 'Eid al-Adha, a day of celebration and gratitude for Allah's blessings.

Both Hajj pilgrims and non-pilgrims celebrate 'Eid al-Adha. Some scholars suggest that even those not performing Hajj should participate in the celebration, acknowledging the blessedness of Hajj and the first ten days of Dhul-Hijjah.

Nubaishah Al-Hudhali رضي الله عنه narrated that The Messenger of Allah (ﷺ) said:

2

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ، وَذِكْرِ لِلَّهِ عَزَّ وَجَلَّ

**The days of Tashriq (the three days following 'Idul Ad-ha, i.e. 11th, 12th and 13th of Dhul Hijjah) are days of eating, drinking and remembering (dhikr) of Allah, the Most Great and Glorious.**

Bulugh Al-Maram Book 5, Hadith 38

The Prophet Muhammad ﷺ emphasised that 'Eid and the three days following it are times of eating, drinking and remembering Allah.

In conclusion, these occasions of celebration (i.e. the three 'Eids) come after a period of worshipping Allah ﷻ, drawing closer to Him, and striving to please Him, leading to a rise in our ranks during these times.

Ibn Rajab, in his book "Lataa'if al-Ma'aarif", mentioned that while 'Eid al-Fitr is a celebration shared by all Muslims, 'Eid al-Adha is specifically linked to the pilgrimage of Hajj, which is only performed by some Muslims.

He elaborated that performing Hajj annually isn't practical for every Muslim due to its financial demands and the burden it puts on individuals and their resources. Hence, Allah ﷻ, in His mercy, made Hajj obligatory only once in a lifetime, unlike Ramadan, which happens every year.



# Sunnah Acts and Etiquettes of 'Eid

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*Chapter Two*

Let us look at the various Ahkaam concerning 'Eid, focusing primarily on the 'Eid prayer and its associated Sunnah practices.

HOW TO?

GET READY FOR 'EID:

- 1



Performing Ghusl
- 2



Wearing Perfume  
(Only for men)
- 3



Putting on one's best clothes

*If feasible, buying new clothes for the day of 'Eid is also a recommended practice.*



1

WALKING TO THE MASJID

It is reported that it is Sunnah to walk barefoot towards the masjid on the day of 'Eid. However, there is some contention about the authenticity of this hadith.

Although walking barefoot to the masjid may not be feasible in our day and age, the Sunnah is still to walk to the masjid. If you are able to walk, then it is recommended to do so.



2

TAKING DIFFERENT ROUTES

After performing the 'Eid prayer, it is recommended to take a different route on the way back home.

This practice is based on the following Hadith of the Prophet Muhammad ﷺ :

- 1

عَنْ جَابِرٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ.

**On the Day of `Id the Prophet (ﷺ) used to return (after offering the `Id prayer) through a way different from that by which he went.**

Sahih al-Bukhari 986

- One possible wisdom behind the Sunnah of taking a different route on the way back from the 'Eid prayer is that it reflects the Prophet's ﷺ care and concern for his companions. He possibly took one route to check on the companions residing along that path. Then, while returning back, he may have followed a different route to check on the companions living in that area.

- Another possible explanation for taking a different route is that it increases the number of places on Earth that will testify in favour of the individual on the Day of Judgment. Every action we take on Earth will be accounted for, either as a testimony for or against us. By varying his path, the Prophet ﷺ possibly aimed to have more locations bear witness to his righteous deeds.

A — Is The 'Eid Prayer Obligatory?

Scholars have differing opinions regarding whether the 'Eid prayer is obligatory or not. The majority view is that it is not obligatory but highly recommended, categorised as Sunnah Mu’akkadah.

While it is Makrooh to omit it, it is not considered mandatory. Scholars rely on evidences from the Qur’an and Sunnah that detail the established five obligatory prayers (Fajr, Dhuhr, Asr, Maghrib & Isha). Similarly, they say that the Jumu’ah prayer is obligatory as it is a substitute for the Dhuhr prayer.

Any additional prayers are regarded as Sunnah Mu’akkadah prayers (i.e. they are not Fard or Waajib). However, as mentioned before, it is highly recommended to pray the 'Eid prayer. Some scholars even argue that it is obligatory.

B — Who Should Attend The 'Eid Prayer?

To answer this question, let us look at the following hadith narrated by Umm ‘Atiyah رَضِيََ اللَّهُ عَنْهَا:

- 2
- عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نَخْرُجَ الْبُكَرَ مِنْ خُدْرِهِنَّ، حَتَّى نَخْرُجَ الْحَيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ.

**We used to be ordered to come out on the Day of `Eid and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.**

Sahih al-Bukhari 971

From this hadith, we understand that they were commanded to go out on the day of 'Eid, even bringing out adolescent girls from their secluded places.

In Arabic, "Khidr" refers to a secluded place where shy girls would sit. They were instructed to come out, even those who were menstruating, and sit behind the rows of worshippers. They were to join in saying the takbir and respond with ‘Ameen’ during supplications. This was done in the hope of attaining blessings of that day and the cleansing away of sins.

Indeed, the command for all to attend the 'Eid prayer, regardless of their circumstances, highlights the blessed nature of this day. It signifies an opportunity for all to seek forgiveness for their sins.



Therefore, if even the virgin girls and menstruating women were instructed to participate, it implies that everyone else should also attend the prayer.

C — How to Pray The 'Eid Prayer?

Let us walk through the method of performing the 'Eid prayer based on the sunnah of the Prophet Muhammad ﷺ :

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالْأَضْحَى فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا.

“

The Messenger of Allah (ﷺ) would say the takbir:

الله أكبر

First rak'ah ( 7 ) Seven times      Second rak'ah ( 5 ) Five times

on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Eid prayers, the two festivals).

Sunan Abi Dawud 1149

”

- The Prophet ﷺ instructed that in the first Raka'ah, seven Takbeeraat should be said, and in the second Raka'ah, five Takbeeraat should be said. The five Takbeeraat in the second Raka'ah are straightforward: after rising up for the Raka'ah, one says "Allahu Akbar" five times.

Regarding the first Takbeer in the 'Eid prayer, there are two views:

First View	It suggests saying Takbeeratul Ihraam upon starting the prayer, followed by seven more Takbeeraat after it. [8 in total]
Second View	It proposes saying Takbeeratul Ihraam at the beginning of the prayer, and then saying six additional Takbeeraat after it. [7 in total]

According to the Shafi'i Madhab, the understanding is to perform eight Takbeeraat in total - in the first Raka'ah.

D — What If You Miss A Takbeer?

.If you miss some of the additional Takbeeraat in the 'Eid prayer, your prayer is still acceptable. This is because the scholars classify them as Sunnah.

This means that even if you only performed the Takbeeratul Ihraam upon entering the prayer, you are still considered to have fulfilled the prayer requirements.

While you may miss out on the rewards associated with performing the Sunnah Takbeeraat, you do not need to repeat the prayer or make up for the ones you missed.



# Should We Pray Sunnah Before The 'Eid Prayer?

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*Chapter Three*

Prophet ﷺ would perform the 'Eid prayer, consisting of two Raka'at, without offering any additional prayers before or after it.

It was narrated by Ibn `Abbas رضي الله عنهما in a hadith:

1 أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْعِيدِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ أَتَى  
النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي قُرْطَهَا.

**"The Prophet (ﷺ) offered a two-rak`at prayer on `Id day and he did not offer any (Nawafil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the women started giving their earrings (etc.).**

Sahih al-Bukhari 5883

The scholars have discussed whether it is recommended to offer additional prayers after the 'Eid prayer based on this hadith. Some argue that since the Prophet ﷺ did not explicitly forbid it and praying at that particular time is permissible, it is acceptable to pray.

Additionally, it has been mentioned in other narrations that the Prophet ﷺ prayed additional prayers when he returned home.

However, there is an issue concerning where the Prophet ﷺ performed the 'Eid prayer. He did not offer it at the Masjid an-Nabawi but instead prayed it at a location known today as Masjid Al-Ghamamah, which was situated a bit outside the Masjid an-Nabawi. This area was a plain field where people could gather and pray together.

With that being said, in many places today, various types of Salah are conducted within the mosque. In such cases, it is completely permissible to perform the 2 Raka'at of Tahiyatul Masjid.

# Prescribed Dhikr on 'Eid

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*Chapter Four*

There is a prescribed dhikr which is to be recited on 'Eid days, whether it is 'Eid al-Fitr or 'Eid al-Adha.

Allah is Most Great

الله أَكْبَرُ

Allahu akbar

Allah is Most Great

الله أَكْبَرُ

Allahu akbar

Allah is Most Great

الله أَكْبَرُ

Allahu akbar

There is no god but Allah

لَا إِلَهَ إِلَّا اللَّهُ

La ilaha ill-Allah

Allah is Most Great

وَاللَّهُ أَكْبَرُ

Wa Allahu akbar

Allah is Most Great

الله أَكْبَرُ

Allahu akbar

And to Allah be praise

وَلِلَّهِ الْحَمْدُ

Wa Lillah li-hamd

This is based on the verse where Allah ﷻ says:

1

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

**[...] so that you may complete the prescribed period and proclaim the greatness of Allah [...]**

Surah Al-Baqarah 185

This verse highlights the practice of reciting Takbeer, a recommended act that the companions of the Prophet Muhammad used to engage in.

Ibn ‘Umar رضي الله عنهما, for instance, was known to raise his voice while reciting Takbeer, often doing so audibly in the marketplace, thus prompting others to participate in this act of remembrance.

A

When Should You Begin Reciting Takbeer?

The Takbeer begins at Maghrib on the evening of the last day of Ramadan. This is when people either sight the new moon of Shawwal, the next month, or when Ramadan has exceeded 30 days. Once Maghrib or sunset occurs on the last day of Ramadan, the Takbeer begins.



B

## How Long Do You Need To Recite The Takbeer?

For 'Eid al-Fitr, it continues until the Imam begins the 'Eid prayer. This is the unrestricted Takbeer (Takbeer al-Mutlaq), meaning that it is not limited to a specific time; it is Sunnah to say it as many times as one wills during the evening, dusk and dawn until the Imam begins the 'Eid Salah.

As for 'Eid Al-Adha, there are two kinds of Takbeeraat: unrestricted and restricted.

- The unrestricted Takbeeraat are said randomly throughout the day and night, starting after sunset on the 9th day of Dhul-Hijjah and continuing until the Imam begins the 'Eid prayer on the 10th day of Dhul-Hijjah.
- The restricted Takbeeraat, on the other hand, begin after the 'Eid prayer (i.e 10th day of Dhul Hijjah) until Asr on the 13th day. These are recited only after the five obligatory prayers.

# Understanding Zakat Al-Fitr

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*Chapter Five*

To understand the wisdom behind Zakat al-Fitr, let us reflect on this beautiful hadith of Ibn Abbas:

1 عَنْ ابْنِ عَبَّاسٍ، قَالَ فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ .

**The Messenger of Allah (ﷺ) enjoined Zakatul-Fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (Eid) prayer, it is an accepted Zakah, and whoever pays it after the prayer, it is (ordinary) charity.**

Sunan Ibn Majah 1827

As Muslims, we are susceptible to making mistakes and shortcomings while fasting during Ramadan. Therefore, Zakat al-Fitr serves as a means of purification to cleanse our fasting, wiping away any lapses, shortcomings or imperfections that may have occurred.

The second reason, as emphasised by Ibn Abbas, is that Zakat al-Fitr ensures that the poor and needy have something to eat on the day of 'Eid. It is a time of joy and celebration for Muslims, but this joy cannot be fully realised if some fellow Muslim brothers and sisters remain hungry and in need.

By giving Zakat al-Fitr, we ensure that even the less fortunate can partake in the festivities of 'Eid and experience the joy of the occasion.

## Conditions of Zakat Al-Fitr

The three conditions for Zakat al-Fitr are as follows:

- 1 ● Zakat al-Fitr becomes obligatory after the sunset of the final day of Ramadan. While it is permissible to pay it beforehand, the obligatory period begins from the onset of Shawwal, which marks the end of Ramadan. This period extends until the Imam begins the 'Eid prayer. Once the 'Eid prayer begins, the window for paying Zakat al-Fitr closes. Therefore, it is crucial to fulfil this obligation within the specified timeframe.
- 2 ● It is given on behalf of every Muslim in your household, meaning that you are obligated to pay for each individual who is part of your household. For example, if you are the head of the household with a spouse and several children, you are required to pay Zakat al-Fitr for each of them.  
  
Scholars say that if your parents are living with you or even if they are not residing with you but do not have enough means, you are obligated to pay Zakat al-Fitr on their behalf. This is because you have an obligation to provide for them.
- 3 ● The third condition for Zakat al-Fitr to be obligatory is that you must possess more than what you and your family require for the day of 'Eid. If you have surplus provisions beyond your own needs for 'Eid day, then Zakat al-Fitr becomes obligatory upon you.

For example, if you have enough provision for yourself for 'Eid and two additional days, it is obligatory to pay Zakat al-Fitr.

Similarly, if you have enough for yourself and your family for 'Eid and the following day but lack provision for the third day, Zakat al-Fitr is still obligatory upon you.

This ensures that everyone has something to celebrate with on the day of 'Eid.

## What is to be Paid?

As mentioned, Zakat al-Fitr can be paid a day or two before Ramadan ends. The amount to be paid is typically measured in a Saa' which is equivalent to about 2.5 to 3 kilograms in modern times.

It is not permissible to give money directly to the poor. However, in today's age, there are charity organisations that collect funds from individuals for Zakat al-Fitr. These funds are then used to purchase necessary items and distribute them to needy individuals. This practice is permissible.

If giving directly is not a feasible option, donating through a trustworthy organisation is an alternative for Zakat al-Fitr distribution. It is essential to ensure that the organisation you choose is reputable and ensures that all recipients receive their due share appropriately.



# Celebrating 'Eid in Obedience to Allah ﷻ

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*Chapter Six*

In conclusion, it is important to remember that 'Eid is a day of happiness and joy. Let us reflect on the following ahadith:

As we mentioned in the previous chapters, Umm 'Atiyah رَضِيَ اللَّهُ عَنْهَا narrated that women were commanded to come out and witness the blessings of 'Eid and join in the supplications of the Muslims.

1

عَنْ أُمِّ عَطِيَّةَ، قَالَتْ كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نَخْرُجَ الْبُكَرَ مِنْ خُدْرِهِنَّ، حَتَّى نَخْرُجَ الْحَيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعَائِهِمْ يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ.

**We used to be ordered to come out on the Day of `Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.**

Sahih al-Bukhari 971

According to the hadith of Ibn 'Abbas رضي الله عنهما, even the poor and needy should not have to worry about what they are going to eat on 'Eid day. 'Eid is a time of celebration and joy for all, where everyone should feel happiness and enjoy the festivities without any concerns.

2

عَنِ ابْنِ عَبَّاسٍ، قَالَ فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ فَمَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ.

**The Messenger of Allah (ﷺ) enjoined Zakatul-Fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (Eid) prayer, it is an accepted Zakah, and whoever pays it after the prayer, it is (ordinary) charity.**

Sunan Ibn Majah 1827

It has been reported in another hadith:

3

عَنْ أَنَسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ "مَا هَذَانِ الْيَوْمَانِ". قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ".

**When the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.**

Sunan Abi Dawud 1134

“

**Eid is a celebration marking the completion of worship.**

”

Hence, the celebration on that day is for individuals who have diligently worshipped Allah to the best of their ability and fulfilled their obligations during this period.

Muslims rejoice in the various acts of worship they were able to engage in during these times, such as reading the Qur'an, performing night prayers, attending Taraweeh, fasting, and so on.

Allah ﷻ says in the Qur'an:

4

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

**Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice."**

Surah Yunus 58

The blessings of Allah ﷻ and His mercy are reasons for celebration and joy.

1

The True Essence of 'Eid

This is why it is said that 'Eid is not merely for the person who wears new clothes, but for the one who has increased in worship and obedience to Allah. 'Eid is not for those who focus solely on outward adornments such as fancy clothes and cars, but for the one whose sins have been forgiven - meaning someone who has spent the entire period of Ramadan or the 10 days of Dhul-Hijjah seeking forgiveness from Allah ﷻ and increasing in obedience to Him in hopes of being forgiven.

That is the person who should truly be celebrating. The one who has heard the hadith of Allah's promise that He saves souls from the Hellfire every night, and who aspires to be among those souls. And indeed, he achieved that.

This is why Hasan al-Basri said, "Every day on which Allah Almighty is not disobeyed is an 'Eid; and every day a faithful believer spends in the obedience, remembrance of, and gratitude to his Lord is an 'Eid for him."

2

Celebrating 'Eid in Obedience to Allah ﷻ

When celebrating 'Eid, make sure that you do so in a way that pleases Allah. Many people dedicate their Ramadan, or their Hajj or a significant portion of their time to worshipping Allah, but when 'Eid arrives, it is almost as if they believe they can indulge in disobedience due to their past obedience.

Even on 'Eid, you should obey Allah ﷻ by engaging in actions that please Him, such as remembering Him, making dhikr, expressing gratitude, and seeking His blessings. While you're allowed to have fun, it should always be in accordance with what is permissible in Islam.

3

Making 'Eid Memorable for Children

Finally, make sure that your children have a memorable 'Eid. Although it may require time, energy, and effort, it is crucial for children in our households to learn, appreciate, and internalise the significance of 'Eid.

This experience can greatly shape their characters and demonstrate that Muslims can also experience joy and fun in their lives, provided it is within the bounds of what is halal and not haram.

Our children need to witness and experience the ease, beauty, and magnificence of our religion. By showing them the joy and fun that 'Eid brings at the appropriate times, we instil in them a deep appreciation for their faith. This helps them understand that Islam is not just about obligations and restrictions but also about celebration and happiness within the boundaries set by Allah ﷻ.





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